

A
LETTER

WITH

Animadversions upon the Animadverter

On the BISHOP of

Worcesters Letter.

116
By J. C. M. D.

*Mentiri nescio. Librum,
Si malus est, nequeo laudare*

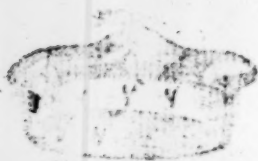
Juv. Sat. 111.



London, Printed for M. B. 1661.

187 x 145
148

Library of the
UNION THEOLOGICAL SEMINARY
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London: Printed for A.B. 1861.



A Letter with Animadversions upon
the Animadverter on the Bishop
of *Worcesters* Letter.

S I R,



Have perused the *Pamphlet*, and with it return you some slight *Animadversions* upon the slightest of *Animadvertisers*. He who called *Presbyterians* *Demicafters* in *Divinity*, was too superlative in his title of Honor, since with their great cry there is no *wooll*, only *dirt* and *bristles*. Few have run *mad* in these later times, who have not supposed all the *world* so beside themselves, as this phrensie-inspired *Animadverter*, who hath intiruled the most sober, learned, and reverend *Prelate*, to his own, and the passions of his *Cock-brained party*. Were *St. Paul* alive, and should ask again the question, *Shall I come with a rod, or in love?* he had undergone the *Presbyterian* *censure*, and with as much ease as an *Arch-Presbyter* made a *Papist* of *Grotius*, or the *Synod* an *Heretick* of *Dr. Hammond*, they would have made both of the *Apostle*.

Page 1. *The Bishop*, by the learned *Animadverters* confession, hath the better of *Mr. Baxter*. *Hinc spargere voces*. The *Goliath* of the *Philistines* is slain, and see now what weapons are brought to revenge the *Champion*, even *tongues sharp as razors*, and words like two edged swords.

Page 1. *If heat be not mistaken for zeal*, the *Dog-days* may prove dangerous.

This may be no useless *Animadversion* to the *Animadverter*. *Hector* adrest, and with him *Bedlam* and *Billingsgate* rush into battel, the occasion of the grand quarrel being no other, then that the *Bishop* speaks truth, and tells us.

Page 2. *Kings and Bishops must stand and fall together*, and all ~~whi~~ are ~~opposed~~ to the one, must be ~~enemies~~ to the other. He knows the much talked of *Axiom*, and the advantage to be taken by the late wars, is in his judgment for the *Order of Bishops*, a passionate lover of the *Kings Person and Government*, yet being called to speak truth (contrary to humor and interest) must needs say. 1. It is clear from story, that *Kings* were in all parts of the world in their most flourishing estate, before ever *Bishops* were heard of; and what hath once been, no reason can be given, why it may not with the same terms of convenience be again.

Our puny *Historiographer* sure calculates all time from the reign of *Oliver*, and dates *Episcopacy* only from this happier *Restoration*, or the flourishing of all *Princes* must be from *Paganism*, when *Subjects* were *Slaves*, *Kingdoms* only splendid *Robberies*, and *Dirt and Blood* went only to the composition of *Kings*. The *Satyrists Ad generum Cereris*, may inform their flourishing condition: Yet *Rome* had a *Pompeius Magnus*, and could this pretender to story, be capable of any *History*, he could not be ignorant that the *Romans* attributed *Success* to their *Piety*, and to the care of the *Gods* the conquest of them they called *Barbarous Nations*. A *Moses* had *Aaron* an *assistant*, the *Jewish Nation* always an *High Priest*, the *Primitive Christian Emperors*, *Bishops*, nay, *Patriarchs*; and *Papa* signifies nothing but *Pater Patriarchatus*. Even the *Turks* in policy have a *Musta*, and no *Christian Nation* was before

before the Reformation without a Bishop, nor since hath any wanted, beside that whose zeal is as cold and barren as their Country, and Religion consists only in Rapine and Blood. Now for a Sophomore or half-witted fellow to maintain Arguments against things evident to Sense and Reason, what is it but *cum ratione insanire*? to deny fire to be hot, water moist, snow white, to revivance our Senses to gratifie our Phancies, and believe any thing beside our own experience: When experience verifies the excellēce of Episcopal Jurisdiction by Protestant Bishops, was for eighty years so far from diminishing the power, or eclipsing the lustre of English Princes, that Royal Power was only then triumphant, when Bishops by Princely favor enjoyed Courts, Jurisdictions, Honors, Priviledges, according to former Grants of ancient Kings, and the Laws and Customs of our own Nation. On the contrary, the miseries of Germany, Rebellious in France, Scotland, &c. the meditating the death of Queen Mary in England, the ruine of Queen Mary of Scotland, the menacing Queen Elizabeth and her Council, the excommunicating and violence put on King James, the Rebellion against, and after that, the Murder of King Charles, do all of them instruct Geneva an instiller of strangely loyal and Prince-preserving principles. The prevalency of the Smectymman faction, by lopping off what they called Luscian Branches of Episcopacy, made an easie way to take away Root and Branch, and soon after to verifie the Aphorism, *No Bishop, no King*. And now King and Bishops are restored to their just power, and God hath heard graciously the weak Prayers of an oppressed party, beyond the loud-crying Perjuries, Sacriledges and oppressions of their enemies, we cannot misdoubt (what troubles the Animadvertiser) so inseparable a dependance, to strict an Union betwixt King and Bishops, that Hypocrisie and Disloyalty may no longer reign in them, nor Perjury, Sacriledge, and Oppression, exercise an arbitrary sovereignty over us.

Secondly (saith he) Bishops as they are by Law established in England, are purely the Kings subordinate Ministers in the management of Ecclesiastical Affairs, which His Majesty may confer

confer on what order of men He pleases. It is very invidious therefore to the Kings Authority, to aver He could not otherwise uphold and maintain it, then by preserving the undue, and, as some think, the Antichristian Prelation of His inferior Officers.

Monster of deep Sense and Reason! This is no ordinary Call, which makes him speak such strange truths against Honor and Interest. Page 2. Much (he saith) he is in his judgment for the Order of Bishops, a passionate lover of the King and his Government. Sure, having run out of his wits to make room for an heretical spirit, he must obey the impulse, that he may be the fitter Champion for Mr. Baxter, producing Arguments of no more consequence then his. The Kings Office will prove as undue, and Prelation be thought as much Antichristian; as this of his Inferior Officers; since *Nihil dat quod non habet*, and (as the *Animadverter*) Bishops are purely the Kings subordinate Ministers, in the management of Ecclesiastical Affairs.

The Presbyterian and Independent suppose they have sufficiently confuted whatsoever they mislike, if they pronounce it Popish or Antichristian. Yet in this, as in other things, they symbolize with the Papists, and divide the branch of Antichristianism. The Presbyterian Consistories claim as ample and absolute Ecclesiastical Jurisdiction over Princes, and power to excommunicate them, as Papists challenge due to the Pope. Independents exempt their Congregations, as Pontificians their Clergy. Our Bishops and Conformists pretend neither Jurisdiction over the King, nor Allegiance to be withdrawn from him; but in all matters, either Ecclesiastical or Civil acknowledge him to have the supreme power. The injury then to the Kings power is, that the Bishops are good Subjects, and good Christians; or that they have a preheminance in power, that there may not be as many Schisms as Priests. Sure the Kings interest stands not with the Devils and a Tyrants, to divide by Sects; least all may unite against Him, but to unite all, that they may agree in the service of God, and of him who is Gods Vicegerent.

Thirdly,

Thirdly, Bishops are little useful to support the Regal Dignity, being the greatest enemies to Sovereignty; intermeddling in Civil affairs, and mangling the Church Authority in Church matters, leaving the King nothing of Supremacy.

Had not this wiser been lost as much to good Books as Brains, he might have learned of the most eminent B. Saunderson, That derived power is so far from destroying the original from whence it is derived, as it rather confirmeth and establisheth it. The farther it is extended, so it be regular, the more it serveth to illustrate the honor of the original; since the efficient cause is best known by the greatness of the effect: For, *Propter quod unumquodque est tale, illud ipsum est magis tale.* And did not the valor of this Champion proceed only from his ignorance, when Protestant Bishops only profess, maintain and submit to Regal Supremacy, he could not thus whistle to no greater purpose, then the calling of his Brains into question.

Page 2. The Bishop cannot be Pastor of all the Congregations in his Diocese: For since a Bishop cannot otherwise discharge his duty, then by Substitutes, the Bishop of Rome may as well oversee a Million of Churches, as the Bishop of Worcester Five hundred.

Most Logical and profound! A Steward who oversees laborers, may with a like faculty, employ, encourage, and take account of five thousand as five.

He farhears to urge the contrary practise of Paul and Peter, hopes the Bishop not angry he calls them not Saints, who need no honor from the Popes Calendar.

The Sainthood sure belongs to Peters, not St. Peter. He need not believe the Scripture, since the Pope calls it the Word of God; or there was a Saviour, he had Apostles, and those were Bishops, since it comes but from tradition, and that from the Pope, and who knows how far the Bishop of Rome hath put in his foot into the Pot?

Page 4. Here this *Ridiculum caput* tortures in *Imperial* *Overseers* or Bishops, *Imperial* overseeing or acting like Bishops, not like the Bishop of Worcester, Lording over Gods heritages.

herbage, but as patterns to the flock. Strange Overseers, who have no power over deceitful workers. He takes no notice of St. Paul's counsell (like the Bishops) whom he took with Alexander the Coppersmith, with Demetrius, Philotas, and Hyacinth, does only hang upon Calista and Nilus, and away on. But sure they need not fear Crocodiles, who are what we call Crocodiles, the worst of Dissemblers.

The next trouble is, who come in by the wrong door, are called Thieves and Robbers. He who would be angry with Christ, Ignatius would scarce please, with a who doth any thing without the Bishops' Licence. *ms. nullum ad illud, serves the Devil*; nor St. Cyprian with his *Nullus scire debet signum esse Episcopi non sit, in Ecclesia non esse*. That he who is not with the Bishop, is not in the Church. The Church maintaining the Ordinations of Presbyters for meer nullities in themselves, cannot own their Ordinations without renouncing the Catholick Church. *Omnis Ecclesia appellata est virgo*, as St. Austin. He who commits a rape by entering by force, may be intuled to punishment, not matrimony, though this sumptuous *adulter*, would have Presbyterian Ordination as little to be impeached, as marriage. Oh, but Christ silenced the Scribes, and Pharisees with Arguments only, which the Bishop can never do. In this only the Mythologist is to be believed. We have an honest Fathers word for it, St. Austin, with a *quid promissis exercitatis sine Scripturarum? si quid defenderis, regitur; si quid negaveris, defenditur*. Tu contra nihil promoves, nisi incompertis in declaratione, nisi dilemptis de blasphematis. All the learning of this most Reverend Prelate, gains nothing beside the anger of blasphemous Schismatics.

That the Bishops say, Presbyterianism breeds sedition and treason, is most false, and directly contrary to their declared principles.

It would be worth the inquiry, whether this Declaration was ever in England or Scotland, or Calvin made it at the Expulsion of the lawful Prince, the Bishop of Geneva.

The Pharisees taught blasphemy, yet our Saviour like the Bishop, did not go about to prohibit them by force.

This

This *Sciamachist* will forget both our *Saviours* power, and the *Kings*; and that he called *Bishops* the *Kings* subordinate. *Adversers*, and rarely infers, *Sedition*, *Treason*, and *Blasphemy*, must be all preached and tolerated, or else the *Bishops* usurpe a power *Christ* never gave, and at the last day (as our *Grand-Bailiff*) *Christ* will not thank them for the exercise of it.

He seems much concerned in the *Bishops* distinction about the *Abolition* of *Indemnity*, and *Abolition* of *Obnoxious*; that the *King* by it only pardoned the corporal punishment; but the *Church* had not, nor ought not to forgive the scandal; still honorable amendments were made by *Confession* and *Reconciliation*.

It is evident (as the incomparable *Thorndike* observes) that the whole *Church* was governed by *Bishop*, and that not against *Gold's* *Letter*, for then there would have remained no *Church*, and therefore the pretence of governing the *Church* by *Presbytery*, is a breach of unity, unless a part may give law to the whole, which, who do so, are by so doing *Schismaticks*; then how should that communion be counted a *Church* which receive *Schismaticks* as *Schismaticks*, viz. without renouncing positions which give no faith, & obligations for their future not infringing the unity of the *Church*. *St. Austin* to the *Donatists* objected, that the *Church* received their *Apostates* without re-baptizing them, could have had no answer, had he not had this; That the *Church* received them, not as *Donatists*, but converted from *Donatism*, and not refusing to make a profession, I will Mr. B. & *Epistola forma sedulo*, these *Donatists*, for so they were pleased to call themselves, *Gifted* persons, would make such professions, or else what assurance can be given of *Stability*; that when they preach, they open not their mouths, only to utter our dissensions.

Page 82. As for the Chain of Consequences which the *Bishop* links together, as from diversity in external Rites, arises dislike; from dislike, enmity; from enmity, opposition; then *Schism*, in this Countrey, and *Sedition* in the *State*; the *Chambrone* or *Leis* for this hope unity, nor unite without uniformity,

mity; nor uniformity without a rigorous imposition, is a Rope of sand, and the parts of the Chain as little strong together, as Sampsons Foxes; before they were tied together by the tails, which course the Bishop doth imitate; nor forgetting to put the Firebrand into the comparison, even upon the Jew's own's sensu-

Memirs Bellarmine! Earnedly and Politically confused! Sure
beloved, in Truth and in good Sooth-Law, you and your fellow
Schismatics are the Rope of Sand, twisted into an affirmation;
you and your Partners are the Spring-Load-Excess, who divided by
the beads, without the Bishops again, would be ceyed by the
rail with Firebrands to the combustion of Church and State.

Page 9. Nothing is more clear, than that each bin, may ought to be, diversitie in External Forms, without any dislike at all as to the person of another.

The greatest Doctors may dissent (as St. Augustine) from the same compage, and concord may be preserved, which is the effect of charity, since it is *unio voluntatum non opinionum*; and as our incomparable Bishop Laud, It could be wished all would be what the Apostle exhorts; of one mind; but it is not to be hoped till the Church is triumphant over humane frailties, which here hang thick and close about her; the want of unity, even where Religion is pretended, proceeds rather from men and humors, than things and errors to be found in them. In unitate fidei diversa sit consuetudo, as St. Gregorie; is true in National Churches. For, as a Father, the Multitude, and I may say, diversity of Ceremonies, is so far from infringing, as they counted the unity of the Church, while all agree in one Faith. The eating of Meats offered to Idols, totally restrained the Churches of Syria and Cilicia, seems permitted to the Church of Corinth; if no body challenged it, what was urged upon the Corinthians; was not imposed upon the Galatians, to whom every one is obliged to observe the Rites of his own Church; lest they come under the Anathema of contentious and troublesome. Neither Kingdom nor Church can stand which is divided in it self; while there is no King in Israel, every one doth what is good in his own eyes; when there is no Bishop, there may be as many Schisms.

Schismus as Priests; hence, as St. Hierom, in *Schismatis remedium* factum est, quod unus electus qui ceteris praeponeretur, ne unusquisque ad se trahens ecclesiae tunicam rumperet.

Page 10. Kneeling at the Sacrament is manifestly most Superstitious; for, First it varies most from the first pattern. Secondly, it hath been monstrously abused by Papists to Idolatry.

Sure this Babe in understanding, cannot go above his first rudiments, or childes gibberish. Why doth he not argue for communion with the Leveller, baptizing in Rivers with the Anabaptists, making life a penilest pererration with the Franciscan, plead for leaning one upon the other at the Lords Supper, and lying down at the Table, and taking of it after Supper? For these were the primitive patterns. As Chrysostome, I beadore, Ispchini, Eucherius, and other primitive Fathers, by a *perambulation*, *perambulation*, &c. calling it a Transfiguration, Conversion, Mutation, Translation, Transclementation, though not a *perambulation*, if they have lent some occasion of error to the Papists, yet may instruct us of the primitive reverence at the taking: could we neither believe a St. Ambrose, nor a St. Augustine, that we must have *Sacrum corda, & neque digne manducas, nisi prius adoraveris*. But ah! the Papists abuse it to Idolatry! And oh! the Presbyterian abuses the Scripture, and makes it what the Papist calls a Nose of Wax, therefore they must not be allowed to read the Scriptures. This Illogical fellow and Mr. B. must make no more Arguments, because some of them have ill consequences, must never warm his fingers, because some have been burnt with fire, or wash his foul mouth, because some have been choaked with water. We are not to offend weak ones, but it is observable, none are so ready to take offence, as those who are most proclive to give it, imperious, petulant, and envious Sciolists; and to fear to offend them, is not to have respect to the weak in faith, but strong in passions.

Page 11. Truly, Sir, I am a little angry.

Lord help it, poor thing, art angry? Choler spoils the merriment, as thou sayest, and thou hast but a weak one, *Et menda-*

com memorem esse oportet. Thou art a lover of the King, his Government, and the order of Bishops, and could you not scruple to pray, and pray heartily too? Lord deliver us from such Bishops, and let all the people say, Amen. Lord send us more such Bishops, and let all the people say, Amen; that they be no longer worried by Wolves in Sheeps-cloathing. For though Sir Politick-would-be, will tell him in his ears, Page 9. Our Wars did not arise from the separation of conscientious Dissenters, but from the violence and fury of unconscionable oppressors; though cock-brained Sciologists know nothing, wisemen cannot be ignorant, that the want of such Bishops lent occasion to our misery, and he speaks truth against his will; only it was not conscientious Dissenters, they could not turn disloyal, but furious and violent oppressors on the people by their holy art of juggling, while Anti-clergy Lecturers were tolerated to the eternal disgrace of Religion, to spit fire-like sermons, and preaching which brought in Religion, seemed designed to carry it out of the World. The hour of temptation was spent in questions against Church and State, whimsies about Antichristianism, and complimings Brightmanns Dreams, and stuff like these fit only to be stuffed in Bedlams, and practiced at Billingsgate. I conclude with the ingenious Osborne, that story which prosecuted might expose all villany legible in History.

Page 11. But the A. son will leave his persecution to some more able pen in Divinity and policy, &c.

The Bishops more able pen in Divinity and Policy, may convince the world this is no time to sow seeds, and we hope the Age is wiser then to be gull'd by every quack-inspired Ideat who can suppose he vents oracles out of his Rell.

Next he runs into a furthermore (sermon-maker-like) he craves leave to give a taste of deep wisdom, or rather his own shallow wit, in three particulars. 1. In that he declaims so fierce as he would break his girdle against all those who force all Communicants to come unto them, and be particularly examined; this is a man of straw set up to give them on heat this cold weather. 2. He thinks it politically wise to declaim against the Covenant. 3. He cannot commend his wisdom enough for resolving angrily to write no more. 1. Though

1. Though the *girdle* is whole, and contains more *force* of wisdom, and sober piety than a Jewish *Sanhedrim* or whole Assembly of addle-brain'd *Smithymen*, we cannot doubt the *Animadvertiser* brain to crack, as it can retain neither *truth*, wit, nor honesty. 2. It was *zeal*, not *policy* made *Stiab* destroy the idol of *Baals Priests*; as this good Bishop the idol of *Bawling Priests*, a *Covenant*. 3. The *Scribler* might have been more commended for his wisdom, had he not writ, then thus to have writ without wisdom. But because the Bishop will write no more, he scribbles: thus *νικησεν κτασιν λογισμῶν ἀνθρώπων*: If an *Ass* kicks, or a *Dog* bites, a wise man neither kicks the one, nor barks at the other, if we believe *Socrates*. To be as brief in his Character as he hath been with the most Reverend and Learned Bishop, he is what (while he would nibble at wit) he calls, a *man of straw*, set up to be threshed, but not worth the threshing, *fine chaff* and *dust*, without a grain of *wit*, ~~has~~ *can be gained* only by this *stramineous Animadvertiser*. There is no use to be made of his *straw* above what *cut-purses* do, to tickle some idle ears to gain the opportunity of picking their pockets, as perhaps he hath done to such a person of honour and quality, as in this last weeks triumph he might have rid on horseback with his face reversed before the sledges, stuffed with such furniture, as at first cast dirt on the *Fathers of the Church*, and in their *ruine* made way for the Murder of the *Father of the Countrey*, our Churches *Martyr*, *Charles* the first. He raves, talks of *heat* and *Dog-days*; and sure the days are present, when every over-heated brain, or piddler in knowledge, *Cow-like*, barks at *Celestial Bodies*, because they cannot attain either their *height* or *lustre*. A Dog who bites at stones would be too good a character for him, who hath all the symptoms of a mad Dog, raves, fumes with malice, snatches at every thing meets him, and runs on without fear or wit to destruction. The shaking of a whip is the fittest weapon for such a *Champion*; for other weapons being useless to the conquest of slaves, this cannot be successful against him, who is a slave to slaves, in vassalage to the worst of passions. The Bishop, if he hath a sting, it is *Bee-like*, for the gathering of

honey into the hive of the Church, but such *Insects* as this, who are onely quickned out of the putrifaction of an intemperate climate, run out into legs, for want of blood, translate the best things into payson with the spider, or buzze, and make a noise with the fly, and taint every thing with their evil breaths. If this be the Presbyterian Goliath, there is no danger of him, for we may be assured he hath got a stone in his noddle, or else he could have never ventured with a pepper-box on so eminent a person, upon the empty fiction of a *Moses* killing an *Elephant*. But lest I should dwell upon nothing, or a subject that is worth nothing, farewell. Onely remember me to the *Amsterdammer*, who may be better cured by *Physick* then *Divinity*. What the *Letter* is defective in, the *Profession* shall supply, of him,

Who is engaged to serve you, and
him for your sakes,

J. C.

FINIS.

